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# Christian Education

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Robert L. Kelly, *Executive Secretary*      B. Warren Brown, *Survey Secretary*  
19 South La Salle Street, Chicago, Illinois

# CHRISTIAN EDUCATION

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## The Association of Biblical Instructors in American Colleges and Secondary Schools

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In 1911 a group of Biblical instructors met during the Holiday week at Columbia University to discuss the problems of their departments. For five years these informal meetings were continued with increasing numbers and interest, until in 1916 the National Association was organized and in 1917 the Western Section, which held its first meeting at the University of Chicago in the spring of that year.

The Association has now an active membership of about two hundred, and its annual conferences have proved in the highest degree practical and stimulating.

The executive officers of the National Association are: President, Professor C. F. Kent of Yale University; Corresponding Secretary and Treasurer, Professor Raymond C. Knox of Columbia University; Recording Secretary, Albert E. Bailey of Worcester Academy.

The executive officers of the Mid-Western Section are: President, Professor Wilson C. Wheeler of Washburn College; Vice-President, Professor Wm. H. Wilder of Illinois Wesleyan College; Secretary and Treasurer, Professor Hermon H. Severn, Kalamazoo College.

Additional members of the Executive Committee: Professor Fred Merrifield and Dr. Robert L. Kelly.

Membership in the Association is open to all Biblical instructors in America. The annual dues are one dollar and applications may be sent to the Secretary of either section.

From the first there has been the closest co-operation between the Association and the Council of Church Boards of Education. This co-operation has proved of great value in realizing the common aims for which both organizations are working. The present plan of issuing the report of the conferences of the Eastern and Western Sections of the Association as a regular number of **Christian Education** is a further step toward practical co-operation.

At the Second Annual Conference of the Middle West Section, held at the University of Chicago in June, Professor

Kent presided and some thirty-five delegates were in attendance. We take pleasure in presenting here a synopsis of Professor Kent's opening address, and a resume of some of the other addresses made, by order of the Conference, by Professor Fred Merrifield of the University of Chicago.

### **PRESIDENT'S ADDRESS—THE CHIEF OBJECTIVES OF OUR WORK.**

(By Prof. Charles F. Kent.)

The aims of our Association of Biblical Instructors have been gradually defined in the light of practical experience. Briefly stated, the chief are: (1) To bring together into close fraternal relations all secondary school and college instructors and educational and Christian Association secretaries who are working in Biblical and related departments. (2) To correlate the results of the practical experience of each instructor and department and to make them available for all. (3) To develop courses and methods of Biblical study that will meet the needs of the American student and conform to the highest educational standards. (4) To standardize the Biblical work in the secondary schools of America and to co-ordinate it with that of the church school on the one side and with that of the college on the other. (5) To cooperate in establishing new departments of Biblical literature in the American colleges and preparatory schools and to increase the equipment and efficiency of those already established.

To define briefly the chief objectives of the Biblical work in our American colleges and secondary schools is not an easy task. No other department represents such a variety of material. None appeals to more fundamental interests. None touches intimately more departments: literature, history, psychology, philosophy, sociology and economics. In many of our larger colleges, especially in the East, the Biblical departments are only partially developed, yet none have greater possibilities and from the point of view of both the individual student and of society they are most important. It is significant that in these strenuous days when the Greek and Latin classics are being sadly neglected, the Biblical



classes are receiving each day wider recognition in our American educational system.

The proverb, "Shakespeare and the Bible are the foundation of a liberal education," is winning wide acceptance. The reason is partially historical and partially because of the pre-eminent value of the life and literature that the Bible represents. One hundred and fifty years ago Biblical history and literature constituted almost the entire curriculum of our American colleges. Then came the introduction of scientific subjects and methods of study and the gradual disappearance of the Bible from the college curriculum. This disappearance was largely due to the fact that the Biblical instructors persisted in retaining dogmatic, instead of adopting scientific methods of investigation and interpretation. By the middle of the last century Bible study had been almost completely dropped from a large majority of our leading secondary schools as well as colleges.

During the last two decades of the nineteenth century the tide again turned. The change was due to the adoption of the historical, literary and scientific methods that had gained universal acceptance in other departments of education. During the past quarter century, scores of Biblical departments have been established in our leading American colleges, until there are now over two hundred and fifty, and the institution that is not thus equipped is a marked exception.

In this forward step the secondary schools have lagged behind the colleges chiefly because general recognition has not been given for Biblical work in admission to college. The leading preparatory schools of the country simply await this recognition before establishing thoroughly equipped Biblical departments. Now that the report of the national commission appointed to outline a standardized Biblical curriculum for secondary schools has been submitted, there is every reason to believe that the American colleges will follow the example of Columbia, the University of Chicago, Dartmouth and other institutions in placing Biblical History among their regular entrance subjects. Already forty states give formal recognition in high schools or state universities, or in both, for extramural work in Biblical history. The weekday Bible study movement is sweeping through America from the Middle West

to the Atlantic and Pacific. This movement is doubly portentous because it has come from the rank and file of the people and has the united support of Protestants, Roman Catholics and Jews. The output of books and the popular interest in this field suggest that we are on the eve of a great renaissance of Biblical study.

The world situation undoubtedly is in part responsible for this new interest; but the reason lies deeper. It is the discovery that the chief aims and values of the Bible are not theological, as our forefathers thought, but historical, literary, social, educational, and in the most practical sense, religious.

These fundamental values and the dominant interests of the present generation define the main objectives of our work. These objectives may be categorically stated thus: (1) To familiarize our students with the great characters, movements and events recorded in the Bible. Measured by every standard, that thrilling chapter in human history which witnessed the rise of Judaism and Christianity and the birth of democracy is the most important in the life of humanity. (2) To make the thought and literature of the Bible clear and vital and inspiring to the youth of the twentieth century. (3) To compare and relate that literature with the other great inspirational literatures of the world. (4) To study the fundamental social and ethical principles of the Bible and to interpret them into modern language and life. (5) To show how the history, the literature and the social principles of the Bible may be utilized for the religious education of the individual and of the modern community. (6) To lay in the mind of each student the foundations for a practical, personal philosophy.

Our first, our most difficult, and in many ways, most vital task is to give the general body of college students that intimate acquaintance with the supreme classics of the human race that will enable them intelligently and successfully to function as individuals, as parents and as citizens in the new world order.

Our second, and more specialized task, is to train the thousands of teachers required to man the Biblical departments already or soon to be established in colleges and secondary schools, and to give instruction in week-day Bible

schools, in church schools and in Christian Association and community classes. The breadth of the field and the magnitude of the demands that are suddenly being made upon us are great. By close co-operation, by tireless effort and by setting our standards high, we can and must meet this challenge to service where service is most needed.

### **TYPES OF RELIGIOUS WORK FOR WHICH WE MAY DEFINITELY TRAIN OUR STUDENTS.**

(Prof. Robert Scott Calder.)

By religious work I understand those activities in which the church is engaged. That may seem to be an arbitrary restriction of the term, but even as thus defined its scope is sufficiently and surprisingly broad. Taking the point of view of the individual in the local church, we may say that work in connection with any of the agencies directly connected with the church or in which the church is directly interested or concerned may properly be called religious work. I think, too, in the spirit of the Master's words, "He that is not against us is for us," we shall have to add to this group of church activities another class of inter-church or extra-church activities, if we would complete the meaning of the term even in this restricted sense. There are in every community certain outstanding organizations or institutions, born of the Christian church, whose heart and motives are thoroughly religious and Christian, and which are doing a varied work which can rightly and without apology be called religious. Some of these agencies are local in character, growing out of community needs, as for example, civic federations or social settlements; others are national and international in scope, as for example, the Boy Scout movement. **Here, then, is the field for religious service—work within the local church, and work through inter-church or extra-church agencies.**

Since the training we have in mind is neither professional nor vocational, but rather training for voluntary Christian service, we may confine our attention to the group of activities within the local church. Here is where the vast majority of our students will do religious work, if at all. This is the first, the immediate, and the most important field

of labor for the non-professional, volunteer religious worker. Moreover, the worth of any religious work one may be able to do outside or beyond the church, one's permanent usefulness in any larger field of service, depends primarily, and we may say chiefly, upon the vitality of his connection with his own local church and his identification with its life and work. The local church is in great need of educated, trained leaders, such as our departments should be able to furnish. It needs such leadership in the Sunday or church school, in young people's work, in its missionary activities, and in whatever other social, charitable, institutional or community work the church may be conducting or for which it may be responsible. The program of any live local church offers abundant opportunity for work and leadership to all who are qualified and willing. The demand exceeds the supply. There is opportunity for the exercise of executive and administrative ability, for the consecration of those personal or social qualities which render one acceptable and attractive to youth, and especially is there a constant and growing demand for those who possess aptness and willingness to teach. In fact, my own conviction is that we could very properly and profitably limit the religious work for which we may definitely train our students to this work of teaching, endeavoring to prepare them for participation and leadership in the Sunday School. Not the Sunday School, perhaps, as it is today, but the Sunday School as it is to be, when reconstructed, reorganized, combining and co-ordinating all the educational and expressional activities of the church.

It must be confessed that the church has not taken very seriously its great task of the religious education of the children of its parish and community. The average Sunday School ignores, if not defies, most of the educational principles, pedagogical, psychological, and sociological, which have been so laboriously and painfully wrought out by the experiences of the past. There are signs of progress, to be sure. Changes almost revolutionary in character are being advocated and being actually made, which promise a new day in religious education. In the new church school the Bible will be systematically studied—not made simply the source from which to draw texts for moral sermonettes. There will be courses, too,

about the Bible: how it came to be what it is, how it grew. The history of the church will be studied. Missions, that fascinating and inspiring story of the church's world enterprise, will be studied. There will be courses, too, on social conditions and movements, charities, poverty and its relief and cure, intemperance and the social evil, courses for parents, and for our future parents, dealing with the duties, responsibilities and privileges of parenthood and marriage. The expressional, the practical side of religious education, instead of being neglected as in the past, will be more than ever emphasized. "We learn by doing," the psychologists have long told us. The educators believe and practice this principle. The church, the church school must do so too. We learn to be Christians by being Christians, not by learning the Ten Commandments. We learn to be brothers by being brothers, not by committing to memory the Golden Rule. Professor Coe insists that a true theory of religious education requires a thorough socialization of the curriculum of the church school. The church through its school must and will undertake a larger social program than ever before attempted, a program by which it will seek to touch the whole life of the child, of the old and young as well, and to bring all under the influence and control of religious, that is, unselfish, social, Christian motives.

How may we through our regular courses prepare and train our undergraduate students for this voluntary service in such a church school? I have no fear as to the substantial character and value of the intellectual or informational matter of our curriculum courses. The knowledge of the Bible, its history and literature, of the essential doctrines of the Christian religion, and of the great moral and social truths and principles of the gospel, so sorely needed by the world of today, will, I am sure, be amply sufficient. But what our students in most cases do not have, and what is indispensable, if any practical use is to be made of whatever other equipment for work they may be able to acquire, is a worthy conception of the church's great place in the life of the world, and especially its peculiar and inescapable responsibility for the religious education of its children and of its adult folk. The immediate importance of this work cannot be over-empha-

sized. Wrong education made the Great War possible. Right education alone will make all war impossible. Bolshevism is bred by ignorance, by the absence of right moral and religious instruction, or by the positive inculcation of false and unchristian ethical and social principles. The present spirit of lawlessness and anarchy and rampant socialistic radicalism abroad today is but the first fruits of an educational propaganda, long and quietly, at first secretly but persistently, continued. We must be wise as serpents. A generation of religious education, equally thorough, aggressive and persistent, on a scale and in a manner commensurate with its importance, will establish Christianity and democracy immovably in the hearts of the people. The grown-ups who are tainted with false social ideals are, perhaps, lost and hopeless. But the children may be saved; they may learn new and better ideals, cultivate other and nobler habits of social response, and so be saved to the church and to the country. It is for such an exaltation of the church that I plead, a linking of it with the community and the world, the making of it more and more the center of the social life of the whole family, the community center. More than anything else this would transform a more or less formal church life and membership into a true fellowship, a real brotherhood, a very family, in which the children will grow up and into which they will not need later to be converted, coming naturally and early and without strain or effort to the loving recognition of their Father-God in the saving Christ, and to the inclusion of all God's children as their brothers, to be loved and served as such.

Such a vision of the church's great place and work and worth to the world is the best and perhaps the most important part of any training we may be able to give our students for religious work. Let us enlarge their conception of the church of God, its dignity, its mission, its worth—the infinite worth of the truth, the spirit, the principles which are the heart of its message. Let us make strong within them the conviction that the salvation of men and of the world to civilization and decency and democracy and Christian brotherhood depends absolutely upon the permanent implanting of these Christian ideals in the hearts of all men. With such a vision and ambition we need have no fear as



to the character of the leadership our students are destined to exercise.

### CONTRIBUTION OF EDUCATION TO RELIGIOUS INTERESTS.

(Prof. Earle E. Eubank.)

The conflict between a certain type of religion and science is one of long standing. Even in this day which we with some pride call "a scientific age" there are many established strongholds of the church in which any teaching of science that fails to coincide with medieval theology is regarded as of the devil, and science as a whole is regarded as his creation and tool. There are still those who believe that it is impossible to be highly educated and be religious, but happily the fear that education is a treacherous something which alienates the student from things religious is on the decline.

A part of this change is due to a change in the conception of religion itself. We are ceasing to speak of "religious interests" as in a category apart from other interests of life. The rigidly drawn line between things sacred and things secular is being erased.

Righteousness for most of us makes a demand for a basis of knowledge upon which an ethical decision can be rested. It is this basis of knowledge which education contributes to religious interests.

The aesthetic arts have contributed to religious exaltation a fervor in a marked degree. Worship is more specific when the soul finds an outlet in music. The soul is lifted up by the contemplation of noble religious edifices which architecture has made possible. Meditation and spiritual strength have been gained by the contemplation of the products of painting and sculpture in which religious themes have been crystallized; and in the drama religious experiences are relived and interpreted.

It is upon natural science that the anathemas of non-scientific religion have been most vigorously hurled. Yet, who can have as noble a conception of God as the natural scientist who by intimate knowledge of the various phases of the material universe perceives its Director to be orderly, law-abiding, omnipotent and infinite. Just as the scientist can tell

something of the nature and composition of the remote star by examination of its spectrum, so the great world of nature is to the scientist a sort of spectrum of God which in itself tells him more of His nature than can possibly be imagined by the uneducated, although impassioned religionist who must draw primarily upon his imagination. For a knowledge of natural science links up the God of Nature with the God of our religion, and reveals the fact that they are one.

What is history but a progressive revelation of God in the lives of men? On the one side it is very literally an account of God's dealings with mankind, and on the other it is the story of the evolution of the race. In this latter aspect "social progress" is made a vivid, working concept; and no concept can so vitalize our religion as this one of the progressive development of human-kind.

### **RELIGIOUS DIFFICULTIES OF COLLEGE STUDENTS AND HOW TO MEET THEM.**

(Prof. Wilson C. Wheeler.)

The religious difficulties in this part of our large country are somewhat different from those in New England. The young people do not seem so ripe or advanced in their approach to religious things.

Difficulties do not fall in the realm of so-called theological doctrines, like foreordination and predestination and free will; justification by faith and some specific theory of the atonement have been so completely displaced for a generation that young people do not have difficulties in these lines. The difficulties of today may naturally fall grouped in four classes.

1. There is a group of students who come from churches and towns where, for years, the manner of teaching has been of a primitive type, or carried on with some denominational bias.

The Sunday Schools usually reflect the spirit of the pulpit or denomination, and the children from the earliest years imbibe these ideas without knowing the theological basis for them.

I would speak in perfect frankness and great kindness. I have had Catholic pupils, French students from across the



Atlantic, United Presbyterians who urge Psalm singing and a rigid inspiration of the Bible, and River Brethren who lack in religion if the men do not wear their hair long and the girls do not wear sunbonnets. Besides, they must wash one another's feet and immerse in baptism in a peculiar manner. Seventh-day Baptists or those of similar belief should not be forgotten. Among all of these some parts of the Bible are taught with zeal and emphasis, but in general they all hold to an "equal Bible," all parts being considered equally binding for faith and practice. Students seldom can reconcile some passages to their ideas, but they are sure "their pastors can."

All these students must be guided in their Bible courses with great sympathy and not in a "destructive" spirit. I do not believe in deceiving them in any truth we face. These all need the historical method.

2. Another group of students are those who lack in religious training and have few clearly defined religious conceptions. Some of these take Bible courses because they think they are "snaps" or because they need to fit courses to hours to fill their time. Their difficulties arise from general ignorance or lack of awakening. Such persons assume that the Bible is different from other books in origin and practical use.

These people are surprised by almost any of our Bible courses. They often start (with enthusiasm) to adjust their religion to a system and discover for the first time in their lives that religion is well founded. But students of this style who do elect Bible courses while in college lose all interest in religion. They feel that science nullifies all they thought religion was. They have thought that they knew what church people believe and ministers teach. They need a course that gives them a new system of interpretation.

3. A third class or group of students with many difficulties are the doubters who are trained in their homes or their towns among unbelievers. One young man became very talkative in my class and was full of doubting questions. I asked him why he really was taking the course. He said he wanted to find out "what the stuff was all about." I took great pains with that man. Later he changed in spirit and at our pageant at our fiftieth anniversary he acted successfully the part of one of the prophets.

The putting of all religious study on the same plane as scientific courses completely satisfies every sincere doubting mind. They need also to be anchored at every fundamental point in religion.

4. There is a fourth class who take Bible courses and are full of questions. These are earnest Christian students who want to be Bible students; to be equipped to teach in the church schools; to be Y. M. C. A. secretaries, or to whom Y. W. C. A. work appeals; who would go as foreign missionary teachers in the schools, or as physicians; who are aiming to train for leaders in religious education, and will perhaps pass to theological schools for final training as pastors.

The Bible instructors must use the personal methods as far as possible. Mass teaching will go a long way; but our classes are not too large for personal contact. The religious beliefs or denominational bias of each pupil should be known, whether he is an ardent adherent of some church or skeptical in his position. Sympathetically the instructor can assign him readings and research which will help him to answer his own questions. Nothing can take the place of contact with a devoted Christian teacher in whose sympathy, integrity and Christian faith the pupil can have the greatest confidence.

### **RELIGIOUS AND MORAL CONDITIONS IN OUR SCHOOLS AND COLLEGES.**

(President Lynn Harold Hough.)

Morality might be defined as "loyalty to some standards of duty;" and Religion as "loyalty to some religious ideals."

Most of us would live wonderful lives if there were not so many duties. There are so many standards that they confuse us. We must find some great commanding call to loyalty around which our lives can be fully crystallized. To find this call is the student's fundamental problem—and the instructor's as well.

Colleges and secondary schools should in some way give each student some great vital conception of religion and of the meaning of life. "Ethical-spiritual enthusiasm is going wild." We should use it, turn it to noble ends.

Youth ceases to be held by older men's ethics. Not a

few boys and girls rejoice in the "unconventional," so weary are they of the usual traditional views. We must give these young people new and practical statements of ethical values. We must find "that something" which youth does recognize and hold him to that until progress follows.

We must interpret religion in terms of youthful thought and expression. All conventional phraseology should absolutely be laid aside in the department of Biblical literature. Capture the adventurous spirit of youth by the living spirit of the best in the Bible and in religious experience. The instructor must know all contemporary literature which appeals to young people and so find common ground with them.

We should cultivate chumhood with the misled youth especially and win him back to real standards through friendship.

By all means keep Bible literature work up to high standards, equal to the best department of the institution. No thin emotionalism can conceal the lack of real logic and scholarship. You have to have God to have ethics—a definite, personal God to whom we owe complete and free responsibility. Bring young people into contact with Jesus and the life he revealed to men. This is the most entrancing, romantic life known anywhere. We're hungry for personality seated on the throne of the world—long-suffering with us and staggering with us through the storm and stress to eternal victory.

The discussion was continued by Principal H. D. Abells of Morgan Park Academy, who presented interesting data to show hopeful progress among boys of secondary schools.

Professor Kent and Dr. Robert L. Kelly made reports on the work of the Commission on Standardization of Bible Courses for Secondary Schools. The partial report of this commission is found in Volume II, No. 15, of **Christian Education**.

Dr. Kelly also made an address on Christian Education and the Interchurch World Movement which has now been published in **Christian Education**, Volume II, No. 14, and also in **Religious Education**, Volume XIV, No. 4.

**ADDRESSES DELIVERED AT THE EIGHTH ANNUAL  
CONFERENCE OF THE ASSOCIATION OF BIBLICAL  
INSTRUCTORS IN AMERICAN COLLEGES  
AND SECONDARY SCHOOLS.**

(Held in New York City December, 1918.)

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**NECESSARY READJUSTMENTS IN OUR COLLEGE  
CURRICULUM.**

(Profesor W. H. Wood.)

A new age, new conditions, and a new emphasis necessarily demand readjustments. This call should be easily and readily met by Biblical teachers because for the last ten or fifteen years we have been doing our best to effect the adjustment of Biblical courses not only to meet the changing times but also to lead the modern thinkers into the new world of religious and moral reconstruction. The main question now is: what are the new conditions demanding changes in the courses we should offer?

Some of these are old ones and some are new. We can perhaps classify out the more prominent of these modern obtrusive conditions under six heads. The first is the one frequently mentioned, that the youth of today must be taught and impressed with the compelling sense of the oughtness of life. We are developing men intellectually and giving them practical preparation for life but there is a lamentable lack of any sense of the moral and religious outlook upon life and oughtness for moral and social living. The second is that there is now present in our world a new moral sense which has been aroused and developed by the war and war conditions. Many men have seen the eternal face to face, we have fought a war purely for idealistic purposes and we are obsessed with the rightness and justice and humanity of justice, righteousness and humanity. At this moment these moral social and religious ideals have the supremacy in our thinking and our will. The third is the growing demand on the part of writers and thinkers generally for what they term thinking in the large and thinking things through to their farthest implications. College teachers must become more than mere academicians. They must see beyond the limits

of the trained specialist out into the farthest reaches of society and life.

The fourth is that all college teaching must bear a distinctly social emphasis. That we are in the midst of a tremendous social upheaval is generally recognized but to those who seem to see a little more clearly this is more than mere upheaval. It is practical revolution. We sit upon a volcano and until civilization is placed upon a secure basis all college study and teaching should place this problem in the very center of interest. The fifth is the disturbing fact that the church is not sufficiently awake to the conditions of our new world and apparently is not equipped with either the tools or the spirit to lead it through the impending crisis. It was said at the beginning of the war that the church had run to cover during the tempest and was staying in awaiting the return of sunny skies. The fear then arose that she would emerge unchanged by the experiences which daily were making new men and a new world, and afterwards would go on in her old way. How true this prophecy was may be judged by a statement made recently by a college president. He wrote that it seemed as if every religious organization and fanatic in America had turned loose in a violent effort to promote each its own narrow and partisanism or dogma. Whatever may be the truth here it is evident to every one that it is the psychologists, sociologists, scientists and literateurs who are today moulding the moral and religious life of thinking men and women. The sixth is that the old antagonism to clericalism and traditionalism which compelled the Biblical teacher to confine himself to strictly academic work so-called has undergone a change. This change is by no means in favor of a return to either of these ancient and persistent evils but it is a decided turn in favor of the teaching of morality and religion. We are not asked to drop our technique nor to be less historical and scientific, but there is a decided liberalism toward the courses in historical and practical religion and morality. We are asked to emphasize the religious and moral significance of the Bible history and teaching as well as the scientific truth and cold facts. The men in the departments of philosophy, science, literature and sociology who are doing this very thing now look to the Bible

department to shoulder its responsibility in the matter. The only desire is that we do our work as modern educators.

These conditions, if they fairly represent the thought of the day, demand of us certain readjustments. While maintaining our two fundamental courses in Biblical history and Biblical literature there seems to be a call to stress four others. By Biblical history is meant a broad extensive course which shall trace the evolution of the Hebrew, Jewish and Christian thought and civilization both within the boundaries of their own life and that of the peoples with whom they lived in intimate relations. This course will illuminate democratic and sociological as well as moral and religious attainments. By Biblical literature is meant the course which will initiate the student into the modern method of studying the Bible and give him the modern scientific attitude toward both the Bible itself and the religion of the Hebrews, Jews and Christians.

The first of these four special courses now needed will be one which may be entitled "What Christianity Is." Every one supposes that he knows precisely the essence of Christianity, therefore such a course is necessary both to dissipate this idea and to open up the problem. The only way to arrive at that desired goal is to study and teach. There never was a time when such a course was more needed.

The second would be a course in "The Philosophy of Religion." By philosophy is meant in simplest terms the knowledge of the subject, assessed and systematized. The end sought here will be to study the Old Testament and the New Testament religions in relation to the other religions of the world. The historical study can then be followed up by an intensive study of religion itself. This work is being done by thinking men today but is not being sufficiently developed in our colleges. Such a study is absolutely necessary if we are to have the conviction that Christianity is the superior religion and to have the wisdom and power to Christianize our civilization.

The third will be a course in "Christian Sociology." Some might name this "The Sociology of the Bible" or "The Christian Philosophy of Society." The aim would be to clarify those teachings of religion and morality which bear



upon the building up of the ideal society and the establishing of ideal social relations. It would involve a study of Christian ethics and modern applications. This ground is being covered by sociologists who however are hampered in their work by inadequate and antiquated conceptions of the Bible itself.

The fourth is one commonly designated as "The Church and the Community." To some this would be a practical course intended to train men and women for religious work in our rural sections. The college, it is urged, should help the church by giving her these trained workers. To others this course would have a wider scope in its aim to develop the communal consciousness. Since we have left behind our old individualism it would seem as if the college could do no better work than to urge and sustain such training in practical socialism.

Whether these courses are the ones to help solve our immediate problems I leave for your discussion. They are all fundamentally social ones as can be seen at a glance. My personal conviction is that we should relate our work to the new conditions of the hour. We must also relate our courses to the leading ones in our colleges and universities. Perhaps some of the church colleges can do practical training of church workers but I am not convinced that all colleges should make the attempt.

### **HOW TO MAKE OUR TEACHING CONTRIBUTE TO THE PERMANENT PEACE OF THE WORLD.**

(Prof. George A. Barton.)

First of all, in order to contribute by our Biblical teaching to the permanent peace of the world, we must teach our pupils the critical method of studying the Bible, help them to discriminate between the human and the divine element in it, and try to gain for its highest spiritual message an abiding place in their thought and affections. Modern study has made it clear that inspiration was not dictation on the part of the Holy Spirit to a human amanuensis. It was the creation in the soul of spiritual aspirations and an experience by the soul of a spiritual fellowship which raised the

powers of the inspired man to their highest possibilities. He was often ethically in advance of his age, but was in the last analysis a child of it. He usually accepted the world-philosophy which prevailed in his time.

It is for this reason that the Old Testament is to such a degree a handbook of war. Jeremiah, the Second Isaiah, and the author of Jonah got some glimmerings of the idea that God welcomes to himself all good men, but to the end the prevailing idea in Judaism was that Israel was a group of God's favorites at war with the wicked powers of the world.

In contrast with this idea we have the teaching of Christ—God the Father of all men; all men brethren; "whatsoever ye would that men should do to you, do ye even so to them." The Old Testament ideal was the ideal of Cromwell and of Germany; Christ's ideal is the inspiration of President Wilson and the advocates of a League of Nations. The critical method of study disentangles the new from the old.

2. We ought also to help our pupils to see that the conditions which prevail today are not those in which Christianity was born. Early Christianity, and indeed the Judaism which preceded it, represented an oppressed and subject community. It could not hope actively to combat the mighty, sinful, pagan powers of the world. Passive resistance was the one wise course and isolated texts may seem, when taken out of their contact, to justify it. Now that Christian nations hold the practical control of the world in their hands, Christianity is called upon to carry its high standards of thought and of conduct into the government of the world. It is necessary first of all to keep order; this is necessary in order to restrain evil and set goodness free to grow and express itself. It should be impressed upon our pupils that to withdraw from the world simply to keep our own hands and lives pure is not the real teaching of Christianity, and if ever it was right to do it and leave the regeneration of earthly institutions for God to accomplish by miracle, the time for that is past. The message to the rising generation is: "Ye are God's fellow workers."

3. As teachers we have a great opportunity to lead our



pupils to regard the brotherhood of man as a reality. Upon this the future peace of the world largely depends. Just as a decent man cannot cheat, rob, or murder his brother, so a decent nation cannot cheat, despoil, or blot out another nation. Even now the Germans are our brethren, though naughty, and as yet unrepentant, still brethren. "One is your Master, even Christ, and all ye are brethren," is the basis of future world peace. Our present task is to try to make our recent enemies worthy of the world brotherhood.

4. The permanent peace of the world depends upon industrial and social peace—upon industrial and social justice. If there is not peace within the nations, peace will sooner or later be disturbed between the nations. Industrial justice will never be realized until men come to hold Jesus' view of the sacredness of personality. Our present industrial system is based on dividends and dollars; persons are too often mere pawns in the game. All this must be changed. We must come to see that factories, railroads, mines, farms, schools, colleges, churches exist, not primarily to make dollars, but to make persons. When the creation of noble and pure personality is regarded as the chief product of industry, and fortune-making becomes, as it should, a by-product, then we may have industrial peace. To this end we shall contribute, if we can help our pupils to think of persons as Jesus thought of them.

5. We shall also contribute to the peace of the world, if we can make our pupils realize that the highest ethical standard—that of Jesus Christ—is of universal sweep and obligation. There is one standard of purity for women and for men; one standard of conduct for clergy and for laity; one standard of honor for the individual citizen toward his brethren and for an individual nation toward her sister nations. We have the opportunity so to instil this truth into the minds of our pupils that they may go forth to spread it in the world. When this truth is generally accepted and all men in all their relations are controlled by the standards of Jesus, then "nation shall not lift up sword against nation, neither shall they learn war any more."

### **THE INFLUENCE OF THE BIBLE ON AMERICAN DEMOCRACY.**

(Prof. Henry Thatcher Fowler.)

I wish that some competent student of modern history would thoroughly trace for us the influence of the Bible on the origin and early development of American democracy. My own fragmentary investigations of this subject have been directed chiefly toward tracing back to our earliest colonial history the ideas which found expression in the Declaration of Independence and the Preamble of the Constitution. It seems to me rather obvious, when we get back to the early expression of those ideas and consider the general historical situation out of which the older colonies arose, that one chief source of these ideas was the popular knowledge of the Bible in the Protestant countries of that time.

First it is necessary to show that the thoughts expressed in the Declaration do go back to the early colonists. I trust that the events of the last four and a half years have rid us of the once popular fashion of scoffing at the great Declaration as a collection of glittering generalities. We have found that the nation holds its best blood and treasure cheap in comparison with its ideals. That scoffing attitude was, perhaps, a part of the Teutonic demoralizing of our thinking. Even if we are cured of that attitude, I fancy that the idea is still prevalent that the great document was chiefly borrowed philosophy. It does not yet seem to be generally recognized that its utterances were the necessary expression of fundamental convictions, deep rooted in a century and a half of colonial history, and far back of that. As recently as the spring of 1916, a distinguished student of jurisprudence, giving public university lectures upon American Ideals of Government and Law, did not think it worth while to go back of the current French philosophy of the second half of the eighteenth century for the sources of the American Declaration; he assumed that its ideas were borrowed from that source. I suppose this represents a widely prevalent idea among people of intelligence. The writer on Jefferson in the *Britannica*, on the other hand, holds that Rousseau was repellant to the author of the Declaration and that Jefferson echoed rather the writings of Locke.

Even a cursory examination of the documents of American Colonial history shows that the essential ideas of the Declaration had been expressed in word as well as deed long before the publication of *La Contrat social*, 1762, or Locke's treatises on government, 1690. I wish that time permitted me to show this in some detail; I can only suggest very briefly.

The immediate forerunners of the great Declaration, the Declaration of Rights of the Colonial Congress that met in New York in 1765, of the congress that met in Philadelphia in 1774, and the Virginia Bill of Rights of May, 1776, show the prevalence of the essential theory of the culminating document concerning certain inherent or natural human rights, as distinguished from those that belonged to the colonists as English subjects. The former included life, liberty, property, the pursuit of happiness; the latter, trial by jury, etc.

Turning back one hundred and fifty years to the history of the earliest permanent settlements, whether we look south or north or here in the center, we find the rights of self-government early asserted and exercised. In Virginia partial representative government was secured in the years 1618-21. The General Assembly promptly enunciated the principle that it alone could lay taxes upon Virginians and, in 1635, proceeded to depose a governor and send him back to England. Meantime the Mayflower company, unexpectedly forced to settle outside the jurisdiction of established government, had quickly founded an orderly body politic on the basis of equal manhood rights. Those whose rank entitled them to be styled Master and to claim social and official authority signed with the others the famous compact that made equal the political and legal rights and duties of all. In that brief contract we have the practical demonstration of the basic doctrine that men are created equal and that governments exist to secure their common rights, deriving their just powers from the consent of the governed. Lord Baltimore's charter of 1632 distinctly recognized the need of a representative assembly in an American colony. Connecticut, New Haven, Rhode Island at first assumed powers of government by means of plantation or town covenants and soon developed representative bodies similar to the General Court of Massachusetts.

From Connecticut in 1638 comes a remarkable utterance. Thomas Hooker, preaching before the General Court, declares: "The choice of public magistrates belongs unto the people by God's own allowance. . . . They who have the power to appoint officers and magistrates, it is in their power also, to set the bounds and limitations of the power and place unto which they call them."

In New Netherland in 1653 we find the people, already in the midst of their struggles against the autocratic power of the Director, protesting that "the law of Nature" authorizes men to hold meetings to concert measures for the protection of their lives and property. "The law of Nature"—already in 1653 the principle of natural rights.

I do not question that the philosophy of Locke and Rousseau was familiar in America in the decade of declarations of rights and that its language may have influenced these declarations, but the roots are not to be found there.

Many forces at work in England, Holland and the Protestant countries generally united to develop the democratic-republican spirit that found such early, free and strenuous expression in the American colonies. Various lines of evidence point to the Bible, especially the Old Testament, as one of the chiefest of these forces. The popular familiarity with the Bible, particularly again the Old Testament, in the countries and circles from which the colonists came is one of these lines. The Old Testament was used as the warrant and guide of political action by High Churchman, Puritan or Low Churchman, and Separatist. In the Netherlands, we are told, the Bible was even more generally read by the common people than in England where it was the first popular literature of the nation. The close relation of this familiarity with the Bible to the ideals of popular government, particularly as those ideas found expression in America, is not commonly realized. From what other source came Thomas Hooker's notion that the choice of magistrates belongs to the people by God's own allowance?

The Old Testament, used as our ancestors used it, may offer certain grounds for the claims of the Divine rights of Kings, but it places equal or greater emphasis upon the Divine rights of the private citizen or common soldier against

the king—witness the instances of Naboth and Uriah. It represents the people as choosing and rejecting their kings under Divine guidance. It imposes upon kings high standards of obligation to serve the people. All these noble ideals are in the narrative books which were popularly read and followed as precise guides.

Today we may turn to the Prophets and Gospels for our principles of action rather than to the Old Testament narratives; but in these writings we find no contradiction, rather do we find confirmation of the essential political principles which the early American colonists derived in part from the reading of the Old Testament.

### THE USE OF THE BIBLE IN TEACHING NATIONAL IDEALS.

(Prof. Laura H. Wild.)

There are two ways of using the Bible in teaching any set of ideals. One way is to go to the Bible for the support of a well-formulated conception; the other is to go to the Bible as a source book to discover what ideals are revealed there and to see if those ideals still hold for the life of the present day. In the consideration of national ideals we have been altogether too prone to support our own peculiar views by proof texts from the Bible. By "we" I do not mean simply Bible instructors in schools and colleges, but ministers and Bible school teachers and all who have in hand the business of interpreting the Bible to the people. If we have been for peace we have used the Bible to support our position as pacifists. If we have been for war we have quoted the Old Testament and the New in a fighting spirit. If we have been ultimate pacifists, believing in the need of war for the sake of a final peace, we also have either found or made the Bible square with our opinions.

It is needless to say to scholars that this is a most unscholarly procedure, but even in the ranks of the teaching profession there is still a vast amount of unscholarly method.

The only rational way to look into the Bible for national ideals in the light of modern study is to regard the book as a record of development under striking and illuminating conditions, of a continuous revelation of the ideals of an ancient race. Some of those early ideals were later discarded and

replaced by much higher ones. Some were improved; some were modified to suit changing conditions. In the midst of them can we find any that have endured the test not only of time but of a new world situation? This is the only fair way to treat the Bible and its ideals or to preserve the integrity of men's consciences at the present day. We are playing a trick with our own minds and souls and playing a trick with the Bible if we use it in any other way.

If, then, this is our method of approach can we use the Bible in teaching national ideals, the ideals that we are holding precious at the present time? The Bible is interesting as ancient history and a unique literature, but some of us would never be teaching it if that were all. The very mainspring of our life as teachers is our growing conviction that the visions of truth and the high principles of conduct there revealed are the real dynamic for bringing in the Kingdom of God on earth. We are also increasingly convinced that in neglecting the study of the Bible we neglect one of the chief sources of our modern ideas that we hold as a panacea for the world's dreadful ills. Sociologists, biologists and psychologists may trace the conception of democracy to other roots than Old Testament prophets and New Testament apostles, but to some of us the more we study the Bible and the more we study human history, the more clearly we see that it was through devotion to Biblical ideals as revealed supremely through the prophets and Jesus that the seeds of the democratic spirit of brotherly love were sown and took root in the Western world.

The Influence of the Bible on the Development of American Democracy and the Contributions of the Bible to the Problems of International Relations were discussed last evening. I take it, therefore, that I am asked not to open the discussion of what modern national ideals are contained in the Bible so much as the way we may use those ideals in our teaching and bring them home to the minds of our students. It is true that unless students feel how closely Bible teachings are connected with our present day issues they will not pay much heed to them. To do this requires, to my mind, at least five essential characteristics in the teacher. First, such a conviction that the Bible holds the saving message for society



and the nation at our present critical juncture in the progress of industry, and life that he feels he has a burning mission, a passion that will not be cooled, to interpret it clearly and forcefully and in terms that will seem real and up-to-date to the modern student. Second, he must have the power to make such apt modern illustrations of the ancient material that the student cannot fail to see the parallelism at once and draw his own conclusions swiftly. For example, there is no more modern message for us today than Elijah's protest against the divine right of kings and capitalists in the story of Naboth's vineyard. How does this differ from the right in America for an old negro to hold until his death his homestead of eight acres in the very foreground of Mr. Vanderbilt's estate at Asheville, notwithstanding all the inducements of money that could be offered? And how does Amos's picture of selling the needy for a pair of shoes compare with Jane Addams' story in her account of the white slave traffic of the girl whose wages were so low that she had no money to buy a new pair of shoes and after having them mended three times the last straw that broke her resistance to temptation was to be told they could not be mended again, and she sold herself for a pair of shoes?

And can there be more pertinent illustrations of the meaning of the Suffering Servant passages, whether they are taken as referring to the nation or to an individual, than the utterly disinterested service of Catharine Breshkovsky for her countrymen or the part which we believe America and Americans have had in this war?

Again, one great outstanding fact in Biblical literature is that it was the laymen who were the great prophets for the most part, the great spokesmen and leaders of the nation. From Elijah and Amos down to Jesus the son of a carpenter it is the compelling voice of men sprung from the people and sympathizing with the needs of the every-day man that forced kings and councillors and the masses, too, to listen and sometimes to heed. One of the great questions we have before us as a nation and the world as a group of nations is whose voice will the people follow, the voice of king, priest or prophet, and where is the true prophet to appear and what is to be the dynamic behind him that forces men to listen and to heed?

When the Bible becomes a textbook for all patriots and statesmen rather than theologians only we shall have returned to the more normal recognition of the significance of the prophetic voice.

The third essential for the teacher is the ability to question the student and to draw out his own opinions, to make him see the differences and the likenesses in conditions of ancient days and the present, to have him feel that he is making his own decisions and weighing the material for himself and not having a preconceived interpretation forced upon him. For example, how is the policy of neutrality of the 30th chapter of Isaiah consistent with our national ideals? Was Isaiah's position as an advocate of neutrality like that of some of our pacifists? Was it more like that of Switzerland? Has Switzerland been justified? Was Isaiah justified? Would America have been justified had she followed Isaiah?

And again, which is the true interpretation of the first beatitude, "Blessed are the poor in spirit?" or "Blessed are the poor"? If we are going to save our own country from the perils of the Bolshevik spirit as well as capitalistic autocracy we must free some of the great principles of Jesus from ecclesiastical trammels, and make the beatitudes a national as well as a devotional standard. It will assist a class to discover the essential meaning of Jesus to discuss whether Luke or Matthew was likely to have been the more faithful interpreter.

The fourth essential for the teacher that I would mention is the ability to interpret a book as a whole, entire periods in contrast with other periods. For example, the book of Micah can be spoiled, so far as any vital and lasting impression of its national message is concerned, by paying so much attention to the authorship of the different sections that, whoever may have caught the vision of its different parts, the completeness of the message is forgotten. If the student can be made to see the picture of society as it ought not to be, and then of society as it ought to be, and finally ponder upon that great definition of the kind of religion that is to bridge the gap between the two, and come away from his study of Micah with a unified impression of its message, there is no more constructive piece of work on the Bible



that he can be led to do. Or if he will take all of the social prophets of the eighth century and contrast their invective against the national smugness and contentment of their time with the messages of the prophets in the period just preceding the captivity where people were irritable and restless and easily thrown into a panic, as well as inclined to cynical skepticism of their fathers' religion and all too ready to let loose their revengeful passions, the student will discover there is no better commentary upon the life of nations nor any better warning for our own day as the causes for some of our own perils than are there set forth. Or again, the discussion of Jesus' teaching concerning the Kingdom of God is no longer a theological discussion merely. Its chief interest is its significance for society and national ideals as we are trying now to mold them. But the subject should be studied as a whole and not by isolated passages. Jesus' life should be studied as a whole to see how he could make apparently contradictory statements and yet leave us a consistent Jesus trying to teach the world a great fundamental constructive principle of brotherhood.

A fifth essential for the Bible teacher is to be able to lead the student to discriminate between the transient and the enduring elements in the development of national ideals. A thorough study of temple worship in connection with Isaiah, Jeremiah and Jesus' teaching to the woman of Samaria is an enlightening bit of work and very applicable to our modern national religious life in revealing the essential and enduring elements of worship.

Such are a few of the most effective ways of using the Bible for teaching national ideals, those ideals which we must work for with might and main if we are to save our own country from disaster. The Bible teacher has one of the best opportunities to be a patriot of any person in the land. Indeed, our biblical departments should remove as fast as possible the stigma that has been upon them of being stupid and uninteresting except to such students as have a theological bias. The teacher who makes his class a vital center for spreading the great biblical messages of democracy and brotherhood is standing at a strategic point in our national life.

**BIBLE TEACHING FOR ECONOMIC RECONSTRUCTION.**

(Prof. Jesse H. Holmes.)

"Economics" has been defined as "the science of business"; and "business" may be defined as the art of supplying what people want. The function of religion is to induce men to want those things which are right in accord with the theory of life taught by the religion. Our problem, then, involves two questions: (1) What should a Christian want? and (2) how shall we make Bible teaching contribute to that want?

(1) The general direction of human desire is toward possession—ownership. Our educational institutions on the whole tend to strengthen this desire. The conversation of our homes, our standards of success, our attitude toward men of wealth and poverty—all these emphasize the value of possession in the minds of the rising generation. Our schools add to this desire, and our churches do little or nothing to make it less. Young men and women go out into the world with the love of wealth and of the things wealth will buy firmly fixed in their minds; as they come to make the spirit of the nation, it, too, measures success in terms of wealth and power.

Over against this desire is the teaching of the greatest of the Hebrew prophets, of Jesus, and of other great teachers of mankind, insisting that possession is no worthy end, but a mere incident—an occasional and unimportant by-product of that which is really worth while—the more abundant life. Lest this term may seem indefinite, I will take a moment to analyze its meaning, or rather its content. A more abundant life is in the first place a long life: our institutions succeed if they conquer disease, eliminate danger, extend the span of living. But this is only one dimension, and living is not mere duration; we must add to length of life the element of breadth. And breadth means experience of men and things, knowledge of our world past and present, variety and interest. Length and breadth make only a surface, so we must add yet another dimension before we have any real content, and that dimension is depth. This means, of course, the emotions, the enthusiasms, without which no life has any value; it includes the affections, patriotism and religion, which at its best is a kind of world-patriotism.

The desire for a more abundant life—this, then, is the right objective for our teaching as a contribution to economic readjustment. But the more abundant life for whom? For ourselves only? That answer takes us back essentially to the desire for possession. Christianity calls for a merger of self in a larger self, and the question arises, how large that larger self shall be. Shall it be my family as in the case of the man who prayed: "Lord bless me and my wife, my son John and his wife, us four and no more"? Shall it be my church, my nation, my color, or shall it be all mankind? And if any groups are to be excluded, what is to be done with them? So far as appears there are three courses open to us: We may ignore them, we may enslave them, or we may kill them. We have tried all of these ways and are still trying them. We ignore the black and the yellow men for the most part, we enslave a large part of our working population, and we have just finished a great killing of an excluded group: excluded, that is, in the sense that its members cannot be included in the great co-operative attempt at the attainment of the more abundant life for all. To say, as we do say, that this is their own fault, is only to say in other words that it is not worth while to use the power of Christ to convert them, either because that power is insufficient, or because they are not worth the time and trouble. We have known for a generation just what the Germans were doing, and what they were preparing; but we have never thought it worth while to try to convert them. Is it then sufficient to have the name of Christian, with no faith or patience in the use of Christian methods? Apparently we are to retain the method of enslavement or of killing as the inevitable method of the future, just as in the past. Dr. Barton stated this morning that the Hebrew of the Old Testament regarded himself as divinely commissioned to enforce his civilization on the rest of the world just as the Moslem did a thousand years later, and the Germans a thousand years later still. He denied the truth of these various claims but has nothing else to offer for the future of civilization than a like claim for America and her allies. The only difference is that we are right while these of the past were

mistaken. It is true that the early Church was right also but it was not strong enough to enforce its rightness, and was obliged to fall back on the power of God for a matter of three or four centuries: it was not a good method except for weaklings. When in their feeble hands it so far succeeded that the Roman Empire had to go through the motions of adopting it in self protection, they were enabled to put the real power of Roman arms behind it, and then—how it did go; Whether the thing that went was the real Christianity may be questioned. Anyway we are right now beyond a peradventure, and force or killing is the thing! May not one plead that along with the force and killing should go an attempt at conversion in a spirit of brotherly love that lays the emphasis on the brotherhood rather than on the naughtiness of the brothers? Some of the Germans even may be within the reach of the Divine power that reached all sorts in the early centuries. And some of us have been naughty sometimes.

(2) The possible economic contribution of the Bible teacher is the Bible's point of view—its standard of values. It is for him to substitute in the mind of his students the human-standard for the thing-standard. He must try to develop a faith in the capacity of men to receive the message of Christ and in the power of Christ to win them. Moreover, he must have himself and strive to impart to others, not merely an academic faith in men, but love for them, such that the real interest of his life shall be in increasing so far as may be the opportunity for a more abundant life for all men of all classes, colors, races and kindreds. This involves, too, the denial of special privileges except to the poor and weak who need them, and the assertion of special duties to the strong who can perform them.

This is economics, since economics is the science of business, and business is the art of supplying wants, and Bible teaching has for its purpose the proper standardizing of wants.

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# Christian Education

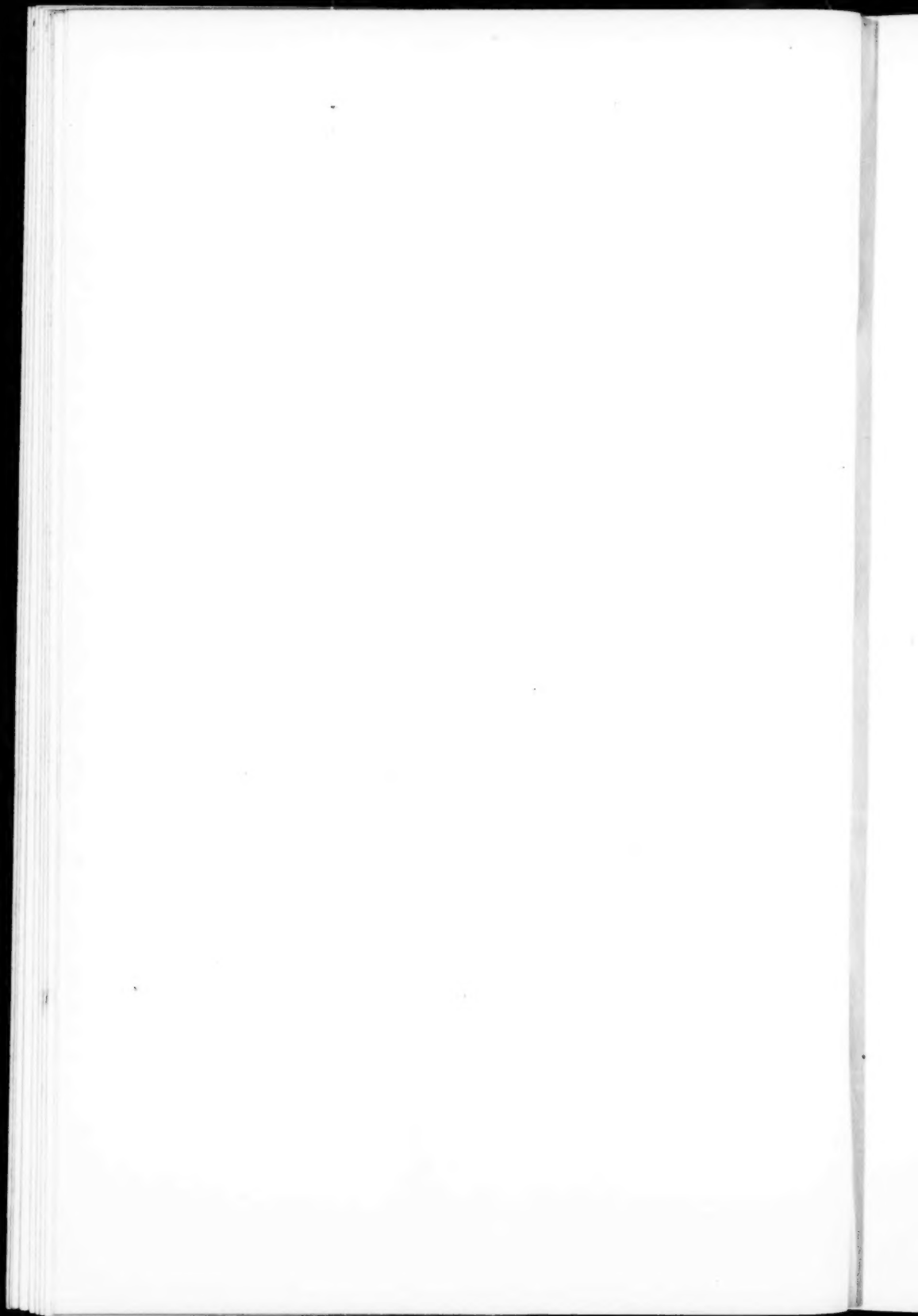
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THE COUNCIL OF CHURCH BOARDS OF EDUCATION IN THE UNITED STATES  
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Robert L. Kelly, *Executive Secretary*      B. Warren Brown, *Survey Secretary*  
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## The American Educational Division of the Interchurch World Movement

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The fundamental purpose of the American Educational Division is to discover and develop the agencies which are now equipped or which have the field and constituency which indicate that they should be equipped for the training of Christian leaders both lay and professional.

Elaborate schedules have been sent to colleges and universities, theological seminaries and training schools and secondary schools which are intended to discover the educational standards and equipment and the financial resources, actual and potential, of the various institutions, as well as to discover the immediate service they are now rendering or may render under conditions which the Interchurch may help them to reach in the training of Christian leaders, lay and professional.

The immediate task which confronts the American Educational Division is to secure the desired information from the institution and agencies through these schedules and through other means. The division has secured the assistance of a large number of persons in the various regions, states and institutions, to have the immediate oversight of the survey within their respective fields and to be responsible for the return of the schedules properly filled out if possible by the middle of November. A list of the regional and state directors is published in this issue of CHRISTIAN EDUCATION.

The practical question is asked over and over, what is to be done with all this data after it is secured, or in other words, what is the immediate objective of the Survey?

Another very practical question is asked, namely, what are the conditions under which a given institution may be admitted to participation in the financial drive of the Interchurch World Movement.

These questions may be answered at one and the same

time, as follows: At the end of each set of schedules the possible needs of each institution are asked for in a series of carefully prepared questions. These possible needs are analyzed with a view to determining just what the emergency needs of the institution are (or the needs for the next year), and secondly, what the needs will be to carry on the program of the institution for the next five years. Thus it will be seen that each institution is given the privilege of making its own analyzed askings.

These askings of the individual institutions will be classified by denominations and referred to the appropriate denominational agencies which will approve or modify them in the light of their judgment of what the needs of the denomination as a whole are likely to be for the periods indicated and within the fields covered.

The next step in the investigation of the needs may be made by the Committee on Comity and Co-operation of the Council of Church Boards of Education, which is appointed to consider possible questions of overlapping of the fields, the constituencies, and the functions of the various agencies. In other words, while the institution makes its askings from its own viewpoint and the denominational agency from the viewpoint of its denomination, this Committee on Comity and Co-operation is empowered to make recommendations from the viewpoint of the Christian educational program as a whole. It is understood, of course, that this Committee on Comity and Co-operation has advisory functions but not authority.

As the fourth step in the process, the askings are then to be laid on the table of the All-Board meeting of the Interchurch to be held at Atlantic City, January 8 to 10, along with those of the various other divisions for the final determination of the detailed and total budget of the Interchurch World Movement.

### **INDEPENDENT INSTITUTIONS.**

At the last meeting of the General Committee at Cleveland a committee, on which were representatives of some of the leading independent agencies, submitted the following report which was adopted:



"It is of first importance that the Interchurch World Movement shall include all the evangelical churches as such.

"As soon as the churches themselves deem it best, the evangelical interdenominational and undenominational agencies should be related to the movement in order that American Protestantism may present a united front. Meanwhile the various evangelical interdenominational and undenominational agencies should be invited to co-operate in such ways as do not involve organic relation to the Movement. So far as the leaders of these interdenominational and undenominational agencies have expressed themselves on the subject, they believe in the wisdom of this policy.

"The Committee, therefore, recommends that the general policy here indicated be followed by the Interchurch World Movement."

The above resolution has to do more particularly, as is indicated, with **agencies** and not with institutions. In the light of the general principle enunciated, however, it becomes necessary to interpret the relation of an independent college or university to the Interchurch World Movement. Upon this subject two observations may be made.

First, there are numerous independent educational institutions in the country which, while they have no organic relation to any church, are engaged in the most sympathetic and successful way in preparing leaders for the Christian message both at home and abroad. These agencies undoubtedly should be named in any list of institutions engaged in the task of producing Christian leaders, lay and professional, and it is assumed that such institutions will wish to participate in the Survey of the Interchurch and receive the benefit of the publicity which in some form or other will be an inevitable feature following such a survey.

Secondly, it is well known that most colleges of our country recognize the influence and support of the church even though they have no organic relation to any church, and that in numerous instances independent institutions have affiliations with Christian denominations of so intimate a character that those denominations will wish to include at least certain phases of the work of such institutions in their financial budget.

### **TAX SUPPORTED EDUCATION.**

The state universities, state colleges and public normal schools are supported by public funds. They have welcomed the Interchurch survey and promised help, not because they expect any financial benefit, but because they wish the facts to be generally known.

The survey seeks to discover not only what these institutions are now doing but what is to be their probable development in the future and to make this information available when the attempt is made to adjust the relation of the colleges and universities in any given area to prevent unnecessary duplication of equipment and effort. It also seeks to discover what direct and indirect religious forces are at work within these institutions for the development of christian citizenship and leadership.

However much the public school or university may do for the moral and spiritual culture of students, the fundamental responsibility for religious education rests with the churches. In none of the school and university centers are the local churches strong enough to adequately meet this responsibility. The survey seeks to discover:

1. What churches and other religious agencies are now co-operating with the institution by making provision for the religious needs and training of the students.
2. What other churches and religious agencies ought to join in this work.
3. What further organization is required of the co-operating agencies to insure their greatest efficiency.
4. What additional physical equipment, if any, is required for the several churches and agencies, and for their unified activities.
5. What is needed for the permanent maintenance of these agencies.

Each institution has appointed one member of the faculty as correspondent. The questionnaire is the result of collaboration of a number of men. The value of the returns will be largely due to the unselfish voluntary service of the correspondents in the institutions.

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**ACTION OF THE GENERAL COMMITTEE AT THE  
CLEVELAND CONFERENCE ON AMERICAN  
EDUCATION.**

At the Cleveland conference of September 24 to 26, the Sub-Committee on American Education made a report, parts of which follow and all of which was unanimously adopted by the General Committee.

"1. The Committee desires to place emphasis upon the purpose of this Division, already frequently stated by its director, namely: to interest itself primarily in those agencies which are actually contributing, or should be equipped for contributing, to the development of Christian leaders, laymen, as well as ministers and missionaries; and to express its great hope that the efforts and influence of this Division may lead our Christian educational agencies and institutions to endeavor more faithfully to fulfill the trust reposed in them by their founders, and more zealously to safeguard in every way the moral life and the Christian faith of our young people in the various types of educational institutions.

"2. The committee recommends that the General Committee request the Council of Church Boards of Education to appoint a committee of five, to study the data that shall be assembled in the survey and to act in an advisory capacity where questions of comity and co-operation shall be raised. This committee shall be authorized to call in experts as may be needed. Such advisory committee shall be authorized also to consider the question of comity and co-operation upon its own initiative. In all such cases the committee shall have the power of recommendation only, and such recommendations shall be made to the respective denominational Boards of Education through the Council of Church Boards."

**THE BOSTON CONFERENCE.**

On October 4th an important conference under the auspices of the American Educational Division was held at Boston, Mass., at which Dr. Kelly presided and Mr. E. A. E. Palmquist, the New England Field Representative of the Inter-

church, acted as secretary. Drs. F. M. Sheldon and George Butler represented the Congregational Educational Society and Dr. Frank W. Padelford, the Board of Education of the Northern Baptist Convention. Others present were Professors Purinton of Bates, Hewitt of Wesleyan, Marshall of Connecticut Women's College, Kent of Yale, Smart of Vermont, Evans of Andover Seminary, Ropes of Harvard, Deans Boody of Radcliffe and McColester of Crane Theological Seminary, and Dr. Clyde Broomell representing the School of Theology of the New Church.

The interesting fact was brought out in the course of the conference that it is difficult in most of the New England colleges to secure for departments of Biblical Literature a worthy place. The curriculum in most institutions is so arranged that the first two years are given to required studies outside of this department and in the last two years the majority of the students are required to give most of their time to major and minor subjects. Attention was called to the fact, however, that this is a transitional period in which certain institutions are gradually discarding traditional methods and assuming the more modern attitude toward the Bible and its interpretation, as a specific means of developing Christian leaders.

The conference expressed its hearty approval of the purpose and general plan of the Survey of the American Educational Division as set forth and with its primary object, to train lay and professional leaders. Those present pledged themselves and their institutions to its hearty support.

### **THE ATLANTA CONFERENCE.**

On October 10th a conference was held at Atlanta, Ga., under the auspices of the American Educational Division, having been called at the request of the Director by Dr. Henry H. Sweets of the Board of Education of the Presbyterian Church, U. S. A most cordial reception was given to the Survey plans of the American Educational Division and a State Director was formally appointed from each of the Southern states.

### THE STAFF OF THE AMERICAN EDUCATIONAL DIVISION.

Dr. Robert L. Kelly, Director.

Dr. Calvin H. French, Denominational and Independent colleges and universities.

Dr. Richard C. Hughes, Tax supported institutions.

President Ozora S. Davis, Dr. O. D. Foster, Theological Seminaries and Training Schools.

....., Secondary Schools.

B. Warren Brown, Co-ordination Branch.

Albert B. Sheldon, Assistant to the Director.

Miss Lura Beam, Assistant to the Director.

### STATE AND REGIONAL DIRECTORS.

#### Appointments November 1, 1919.

Alabama	Dr. M. W. Swartz, Women's College, Montgomery, Ala.
Arkansas	Dr. W. S. Lacy, Arkansas College, Batesville, Ark.
California	Dr. J. C. Pinkerton, 438 Van Nuys Bldg., Los Angeles, Calif.
Colorado	Dr. J. W. Bailey, Colorado Women's College, Denver, Colo.
Delaware	Central Office.
District of Columbia	Central Office.
Florida	Dr. W. M. Kemper, Palmer College, DeFuniak Springs, Fla.
Georgia	Dr. C. R. Jenkins, Wesleyan College, Macon, Ga.
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Illinois	Dr. E. O. Pritchard, 222 Downey St., Indianapolis, Ind.
Indiana	Prof. Joseph C. Todd, Dean, Indiana School of Religion, Bloomington, Ind.
Iowa	Prof. E. B. T. Spencer, Grinnell College, Grinnell, Iowa.
Kansas	Dr. J. E. Bradford, 1344 East 63d St., Chicago.
Kentucky	Dr. R. H. Crossfield, Transylvania College, Lexington, Ky.

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North Dakota	Pres. B. H. Kroeze, Jamestown College, Jamestown, N. D.
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Oregon	Pres. L. W. Riley, McMinnville, Oregon.
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South Dakota	
Tennessee	Dr. C. E. Diehl, S. P. U., Clarksville, Tenn.
Texas	Dr. E. M. Waites, T. C. U., Fort Worth, Texas.
Utah	Central Office.
Virginia	Dr. R. E. Blackwell, Randolph-Macon College, Ashland, Va.
Washington	Rev. John W. Matthews, Sixth and University, Seattle, Wash.
West Virginia	Rev. F. E. Brinistool, Clarksburg, W. Va.
Wisconsin	Prof. J. F. Crawford, Beloit College, Beloit, Wis.
Wyoming	Central Office.

**THE RELIGIOUS IMPULSE IN HIGHER EDUCATION.**

In the May 4, 1918 Bulletin of the Council of Church Boards of Education the following statements were published by the Survey Department. No data have been secured since that time bearing upon this subject and the Survey Secretary of the Council considers these statements reliable. It should be said, of course, that he has not gone beyond the reports of the registrars of the reporting institutions.

In the light of facts recently established religious forces and higher education in this country have a more intimate connection than is generally appreciated. In 54 state institutions of higher learning in 1917, 51981 students, or 87 per cent, out of a total of 59613 expressed denominational preference. (2336, or 4 per cent, expressed no preference and the remainder failed to report). Returns from about half of these schools report church membership as distinct from preference as follows:

Membership 29,880 or 77.4 per cent. Preference 8,717.

On this basis we can safely assume that at least 70 per cent, probably 75 per cent, of the students in state institutions are church members.

For denominational and independent colleges the proportion of church members among students is even higher. Excluding reports from all those that fail to distinguish membership from preference and noting only reports from 26 institutions which specified membership, we find that the average proportion of communicants is 86.7 per cent of the students in attendance. (The proportion expressing church preference is above 96 per cent.)

These figures and others reported in the same bulletin (The American College Bulletin, May 4, 1918, published by the Council of Church Boards of Education) take on added significance when we relate them to statistics of the church at large. There were 40,515,126 communicants in the various churches in 1917. As the entire population of the country was over 100,000,000, it follows that while four out of ten in the general population were church members, seven out of ten students in state institutions are members of the Church and eight out of ten in all types of institutions of higher education



are church members. Taking the figures for Protestants only, while one out of four of the population is enrolled in the membership of Protestant churches (25,000,000), practically seven out of ten students in state institutions, or three out of four in all colleges and universities are members of the Protestant churches. In short, either a remarkable proportion of educated young people make a definite religious choice, or a remarkable proportion of those in religious environment indicated by church membership, attend college. These facts constitute an astonishing coincidence between religion and higher education.

#3

# Christian Education

## The Making of a Four Hundred Million Dollar Budget

VOLUME III  
OCTOBER, 1919-JULY, 1920

Published monthly, omitting August and September, by  
THE COUNCIL OF CHURCH BOARDS OF EDUCATION IN THE UNITED STATES  
OF AMERICA

Robert L. Kelly, *Executive Secretary*      B. Warren Brown, *Survey Secretary*

Chicago Office: 19 South La Salle Street, Room 404  
New York Office: 45 West 18th Street

President.....Dr. A. W. Harris  
Vice-President.....Dr. Wm. G. Sargent  
Executive Secretary.....Dr. Robert L. Kelly  
Secretary-Treasurer.....Dr. Richard C. Hughes  
Cashier.....Mr. C. H. Stewart

A. W. Harris	Wm. H. Sargent	F. W. Padelford	E. P. Hill
	H. C. Pritchard	Paul Micou	

Note: The Executive Secretary is a member *ex-officio* of all Committees.

### ENDORSEMENT OF THE BOARD OF REVIEW

A statement of the budget and the methods of making it was made to the Board of Review of the Interchurch World Movement on December 19th by the Director of the American Educational Division and was approved, along with those of other divisions of the survey, in the following terms:

"The Board of Review having had an opportunity to hear from the leaders of the Interchurch World Movement a summary of their plans, and to look over a statement of expenditures incurred and proposed, begs to report that in its judgment:

"1. The plans are wisely and conservatively drawn, and not more extensive than necessary in view of the stupendous and unparalleled undertaking contemplated.

"2. The expenditures are carefully and judiciously planned, and, though running into important sums, are relatively small when compared with the results in accomplishment, spiritual, educational and financial, which are justly to be anticipated.

"3. The panorama of the world need disclosed in the surveys which have been presented to us as a Board of Review during the past two days and nights, for our detailed consideration, has greatly moved us by its magnitude and appeals to us in its inspiring challenge.

"4. As a Board of Review, we have considered the budgets of the co-operating denominations and also the surveyed needs of the unoccupied fields of the entire world, and we expect to present a detailed report concerning them to the World Survey Conference.

"ERNEST D. BURTON,	CORNELIUS H. PATTON,
CHARLES E. BURTON,	MRS. H. W. PEABODY,
MRS. F. S. BENNETT,	JOHN D. ROCKEFELLER, Jr.,
ALFRED E. MARLING,	ROBERT E. SPEER,
ALEXANDER R. NICOL,	JAMES M. SPEERS,
F. W. PADELFOUR,	DAVID W. TEACHOUT,
HUBERT C. HERRING,	CHARLES R. WATSON."

## BOARD ESTIMATES

The estimates referred to by the Board of Review, as they apply to American Education, follow. This indicates the development of the budget making process up to the date of the closing of the books on January 2, 1920.

## Estimated Needs for a Term of Five Years

Baptist—	
Northern Convention .....	\$ 29,040,000
Seven-day .....	2,283,100
Christian—	
Christian Church, American Christian Convention .....	3,437,500
Congregational—	
Congregational Churches .....	43,018,361
Disciples—	
Disciples of Christ.....	43,466,232
Friends—	
Society of Friends.....	7,500,000
Lutheran—	
United Lutheran Church in America.....	7,302,000
Methodist—	
Methodist Episcopal .....	110,143,000
Methodist Episcopal, South.....	30,000,000
Methodist Protestant .....	3,000,000
Presbyterian—	
Presbyterian in the United States of America..	83,732,712
Presbyterian in the United States.....	10,000,000
United Presbyterian .....	8,478,000
Reformed—	
Reformed Church in the United States of America .....	5,530,000
United Brethren—	
Church of the United Brethren in Christ.....	9,745,000
TOTAL .....	\$396,726,005

These estimates of needs, as is indicated, are agencies' estimates; that is, estimates of boards of education affiliated with the Council of Church Boards of Education. They are not complete or final, but they indicate results secured by a certain definite process which is briefly set forth here.

They include the estimates of the boards for institutions and agencies represented by the four branches of the American Educational Division of the Interchurch Survey—the College branch, the Tax Supported Institutions branch, the Theological Seminary and Religious Training School branch, and the Secondary Schools branch.

## PRINCIPLES FOR COLLEGES AND SECONDARY SCHOOLS

The Association of American Colleges defined the minimum and the efficient college, after three years of study, in 1917, and the American Educational Division of the Inter-church World Movement, immediately upon its organization, adopted this definition as affording the guiding principles for the procedure of the Division within the college field. At the last meeting of the Council of Church Boards of Education held in New York on December 16-17, 1919, the following statement of principles for determining the budgets for the colleges of the several boards was adopted:

"In order that the educational budgets of the various denominations may be reasonably consistent, it is agreed by the Council of Church Boards of Education that the 'Askings' of the various denominational colleges shall be reviewed by Board Secretaries and that the following principles shall be applied in making such reviews:

"1. That the 'Minimum' and the 'Efficient' college (except that the figures for income and endowment should be increased approximately 50% on account of the high cost of living) be made the norm by which the askings of standard colleges shall be tested by boards connected with this Council, the number of college students to determine whether a particular institution shall be classified as 'minimum' or 'efficient' or in between.

"In accordance with this norm the 'minimum' standard college and the 'efficient' standard college should have the following personnel, income and assets:

	Minimum	Efficient
<i>Personnel—</i>		
Students .....	100	500
Faculty .....	10	50
<i>Income—</i>		
From endowment or gifts (exclusive of receipts from tuition or fees).....	\$ 30,000	\$ 165,000
<i>Assets—</i>		
Campus and buildings.....	300,000	900,000
Equipment .....	50,000	85,000
Endowment .....	600,000	3,300,000
	<u>\$950,000</u>	<u>\$4,285,000</u>

"2. That the junior colleges or the colleges which, though they bestow academic degrees, fall below the usual requirements of a standard college, shall not be endorsed for more than sufficient to bring them up to the income called for and the amount required for buildings, equipments and endowment as listed under the 'minimum' college.

"3. That the askings of secondary schools for income and endowment shall not be approved beyond an amount sufficient to bring their income from endowment up to \$10,000 annually or their total productive endowment to more than \$200,000.

"4. That the amount to be sought for each institution during the first year of the five-year campaign shall include:

"(a) A sum for current expenses which, when added to the receipts of the institution from endowment, shall make its total income from sources other than tuition or fees, equal to 5% of the total amount of endowment sought for said institution.

"(b) One-fifth of the amount which, by the application of this principle 1, is allotted to the institution as necessary for buildings, equipment and endowment.

"(c) The guiding principle controlling recommendations (a) and (b) is that each institution should be provided with an adequate sum for current expenses during the first year, but that the amount sought for buildings, equipment and endowment should be considered for the period of five years, one-fifth of the total to be asked for annually.

"When colleges have more than 500 college students the approved askings may exceed the amounts designated for the 'efficient' college in proportion as the number of college students exceeds 500.

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### **THEOLOGICAL SEMINARIES AND RELIGIOUS TRAINING SCHOOLS.**

The Council of Church Boards of Education also approved the report upon Theological Seminaries and Religious Training Schools. The Boards of Education made their estimates in conformity with principles independently developed.

The task of this division is three-fold:

1. To discover the name and the location of every Prot-



estant institution which is now training students for professional and lay religious leadership in the churches;

2. To learn how well these schools are doing the work with which they are entrusted; and,

3. To ascertain what will be necessary to co-ordinate and bring them to their maximum efficiency.

In order intelligently to provide ways and means whereby these schools may, in the best possible way, serve the cause of higher religious education, this three-fold task must be performed.

In attempting to discover a satisfactory "norm" to serve as a guide in estimating the needs of a given school, it has been found that vast differences now obtain, not only between schools of different denominations, but even between schools of the same denomination. Sufficient data relative to these institutions are not yet available to establish the much needed norm or standard. As no survey of these institutions has ever been made, entirely too little is known of them as a whole. They have been brought into existence, during the last two centuries, to meet specific needs under varied conditions and circumstances. Their academic requirements and standards have been and are quite as numerous and varied. For some schools the original conditions have so changed that they find themselves greatly in need of help to readjust themselves to new situations.

This makes more apparent the great need of making a scientific survey of the entire field, including schools of all sizes and kinds. As the studies of the American Colleges, made during the last decade, have resulted in great and lasting good for the cause of higher education, so also a similar study of the Theological Seminaries and Training Schools of North America will inevitably issue in the advancement of higher religious education.

The present survey has not gone far enough to warrant definite conclusions; but it has progressed sufficiently far to reveal the fact that existing conditions make a most complete and thoroughgoing investigation imperative if, during the decades immediately ahead of us, the cause of theological education is to go forward on any large, constructive plan. The wisdom and the sanity of such a constructive program will be

measured entirely by its basis in fact. When the facts are accurately known, then, but not till then, can Protestantism possibly be sure what it must do in order to make possible the training and the development of an adequate Christian leadership.

### UNIVERSITY CENTERS.

The report of the survey of tax supported education revealed the fact that the survey must be completed before budget estimates for Christian training in the centers can be made to cover the entire field; but some facts are now established that form a basis for a general estimate.

The number of university and school centers included in the survey, where Church co-operation for the Christian training of students is probably needed, is as follows:

1. State Universities and Colleges of Agriculture and Mechanic Arts	92
2. Student centers in cities made up of State University Professional Schools	15
3. State Normal Schools and Colleges	165
4. Municipal Universities	8
5. Large Universities receiving part of income from public funds	2
6. County and City Normal Schools	59
There is a much larger number of schools of this type not as yet included in the scope of the survey.	
7. Large independent Universities receiving no support from public funds, included in survey because the large number of students calls for co-operation of the churches for training for Christian service	9
8. Federal Institutions	2
<b>TOTAL</b>	<b>352</b>

Each center should have enough, and only enough, well appointed churches to meet the community and student needs. It is necessary to have rooms for classes, offices and social purposes, and residences for the employed staff. In centers where the churches are too far from the student quarter, a building is needed to house the unified activities of the co-operating Churches and Associations. In some centers Schools of Religion are being developed requiring more expensive equipment.

The minimum amount required to provide residences for the employed staff of church workers, aid in erecting or enlarging church buildings, and the partial endowments varies from \$500,000 to \$750,000 in the centers where the work is organized far enough to give basis for an estimate.

These figures are given on the assumption that a large part of the annual budget should come from living sources.

The amount will vary with the ability of the local community and the number of students as compared with the population of the community.

As an indication of what may be required, the proposed budget of the Presbyterian Board (U. S. A.) for work in fifty-five centers presented to the New Era Commission totals \$5,391,500.

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**THE COUNCIL OF CHURCH BOARDS OF EDUCATION  
AND THE  
FEDERAL COUNCIL OF CHURCHES OF CHRIST  
IN AMERICA**

Dr. Robert L. Kelly is the representative of the Council of Church Boards of Education on the Administrative Committee of the Federal Council of Churches of Christ in America.

The following individuals represent the Council of Church Boards of Education on the Commission on Christian Education of the Federal Council:

Dr. Frank W. Padelford, Board of Education, Northern Baptist Convention.

Dr. Abram W. Harris, Board of Education, Methodist Episcopal Church.

Dr. H. H. Sweets, Board of Education, Presbyterian Church in the United States.

Dr. H. O. Pritchard, Board of Education, Disciples of Christ.

Dr. E. P. Hill, General Board of Education, Presbyterian Church in the U. S. A.

Rev. Paul Micou, General Board of Religious Education, Protestant Episcopal Church.

Dr. Stonewall Anderson, Board of Education, Methodist Episcopal Church, South.

Dr. J. E. Bradford, Board of Education, United Presbyterian Church.

Dr. Frank M. Sheldon, Congregational Education Society.

Dr. Robert L. Kelly, Executive Secretary, Council of Church Boards of Education.

### NOTES

The Council of Church Boards of Education officially accepted the partial report of the commission on the definition of a unit of Bible study (see "Christian Education," Volume II, No. 15, July, 1919), and upon motion requested the Boards to ask all college presidents to urge in their respective states the general acceptance of the unit of Bible study by Sunday Schools, secondary schools and colleges.

The officers of the Council were directed to send a similar suggestion to the presidents of the state colleges and universities and public normal schools.

It was reported that already such typical institutions as the University of Chicago and Smith College had adopted the definition of the commission for their own use. It was also reported that the commission's report has been approved by the State Department of Education in Maine and in Iowa.

The International Sunday School Association is publishing 10,000 copies of the commission's report and will urge its adoption in the Sunday Schools of the country. Other agencies will co-operate in an effort to make this definition an approved guide in the processes of religious education in the United States.

At the last annual meeting of the Association of Biblical Instructors in Colleges and Secondary Schools, held at Columbia University December 29-30, 1919, a cordial vote of thanks was extended to the Council of Church Boards of Education for the publication of the proceedings of the last annual meeting of the Association in the October number of "Christian Education."

Mr. David R. Porter of the International Committee of the Y. M. C. A. presented the following statement at the last annual meeting of the Council of Church Boards of Education. It was approved and directed sent to the Conference of Church Workers in Universities:

"The proposal has been made that there should be held next August a conference or assembly of Christian workers among students. The International Summer School Committee, made up of Y. M. C. A. secretaries, has voted unanimously

in favor of such assembly, to meet two or three weeks, beginning August 21. While proper emphasis would be given to lectures and fellowship, the main purpose of the meeting would be to work out policies for interdenominational work in schools, colleges and universities.

"A suggestion has been made by the International Summer School Committee that the Council of Church Boards of Education and the Conference of Church Workers in State Universities should, if it seems best to them, appoint sub-committees to co-operate in this proposed assembly and the preliminary work of the commissions."

The Council of Church Boards of Education has authorized the appointment of a committee of two to membership upon the International Y. M. C. A. committee for the management of the Lake Geneva Summer Conference, and the Executive Secretary was authorized to appoint other members of the Council to serve upon similar committees in the management of other student summer conferences, whenever invitation comes for such appointment.

The University Committee of the Council of Church Boards of Education has been authorized to appoint a commission to collaborate in making a study of the proposed schools of religion in university centers, this study to be made on the basis of data secured by the Interchurch Survey.

### CO-OPERATING BOARDS.

The Board of Education of the Northern Baptist Convention:  
706 Ford Building, Boston, Mass.  
Ernest D. Burton, Chairman, 5525 Woodlawn Ave., Chicago.  
Frank W. Padelford, Executive Secretary.  
Walter J. Sparks, Financial Secretary, Landsdowne, Pa.  
Frank L. Miner, Treasurer, Des Moines, Iowa.

Education Board of the Southern Baptist Convention:  
317 Jefferson County Building, Birmingham, Ala.  
Frank S. White, President.  
J. E. Dillard, Secretary.  
E. S. Moore, Treasurer.

**Education Society, Seventh Day Baptist:**

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William C. Whitford, President, Alfred, N. Y.  
Paul E. Titsworth, Secretary and Treasurer.  
Earl P. Saunders, Recording Secretary.

**Board of Education of the American Christian Convention:**

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Harry M. Nelson, Treasurer.  
Samuel F. Wilkins, Assistant Treasurer.

**Board of Education of the Disciples of Christ:**

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Elizabeth Gilbert, Treasurer.

**Board of Education, United Evangelical Church:**

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Howard R. Gold, Recording Secretary, 43 West 18th St., New York City.  
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Paul H. Krauss, Students in State Universities, Masonic Temple, Chicago.  
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George F. Thomson, Director of Publicity.

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George H. Miller, Secretary.

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Departments of Education and Ministerial Relief, The Presbyterian Church in the United States:

410 Urban Building, Louisville, Ky.

Henry H. Sweets, Secretary.

John Stites, Treasurer.

General Board of Education of the Presbyterian Church in the U. S. A.:

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General Board of Religious Education, Protestant Episcopal Church:

The Presiding Bishop and Council:

Rt. Rev. Thomas E. Gailor, D.D., President.

Mr. Lewis B. Franklin, Treasurer.

Department of Religious Education:

289 Fourth Avenue, New York.

Executive Secretary, Rev. William E. Gardner, D.D.

Secretary for College and University work and President of the National Student Council, Rev. Paul Micou.

Board of Education of the Reformed Church in America:

25 East 22d St., New York City.

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John G. Gebhard, Corresponding Secretary.

John F. Berry, Treasurer.

Board of Education of the Church of the United Brethren in Christ:

302 Otterbein Press Building, Dayton, Ohio.

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L. O. Miller, Treasurer.

Board of Education of the United Presbyterian Church of North America:

1344 East 63d St., Chicago.

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Robert L. Wray, Treasurer Permanent Funds, Monmouth, Ill.

Hugh R. Moffet, Treasurer Income Funds, Monmouth, Ill.

STATEMENT OF THE OWNERSHIP, MANAGEMENT,  
CIRCULATION, ETC., REQUIRED BY THE ACT  
OF CONGRESS OF AUGUST 24, 1912

Of Christian Education, Published Monthly, Except August  
and September, at Chicago, for October, 1919

STATE OF NEW YORK,  
County of New York. ss.

Before me, a Notary Public, in and for the state and county aforesaid, personally appeared Robert L. Kelly, who, having been duly affirmed according to law, deposes and says that he is the Editor of the Christian Education and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations:

1. That the names and addresses of the publisher, editor, managing editor and business managers are:

PUBLISHER, Council of Church Boards of Education, 19 South La Salle St., Chicago, Illinois.

EDITOR, Robert L. Kelly, 25-65 W. 18th St., New York City.

Managing Editor, None.

Business Managers, None.

2. That the owners are: Council of Church Boards of Education (none as to stockholders).

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

(Signed) ROBERT L. KELLY, Editor.

Affirmed to and subscribed before me this 3rd day of October, 1919.

(Signed) EDNA G. JEROMES,

Notary Public, New York County.

County Clerk No. 80, Register No. 10064.

Certificate Filed in Kings County

County Clerk, Register No. 132.

(SEAL.)

My commission expires March 30, 1920.



